CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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REGILIOUS INTELLIGENCE.

DOMESTIC.

REPORT OF THE TRUSTEES OF THE EVANGELICAL MISSIONARY SOCIETY OF MASSACHUSETTS, READ MAY 31, 1826.

Since the last annual meeting of the Society, the same course has been pursued, in the employment of missionaries and in aiding destitute and poor parishes, as for several years past. We have endeavored to follow in the path of our predecessors, persuaded that it is most judicious, is adapted to the present condition of our country, and has heretofore received the approbation of the society.

The Missionaries before employed, have been retained in the service of the society;—and several ordained ministers, whose parishes are small and poor, have received aid from our funds, as in former years. For these special purposes our association was formed. To contribute something towards the support of worthy clergymen, whose original stipend might become providentially lessened, and to provide religious instructions, for a part of the year at least, to people in new settlements, were the objects contemplated by the founders of our society. The design was laudable; and its prosecution has been attended with a degree of success, which should encourage us to labor for the moral improvement of our fellow men, in similar ways. Such efforts may not indeed be followed immediately by results of great notoriety. But we have reason to believe, that some are permanently benefited, and the young in many places preserved from irreligion and impiety

The society in Brooklyn, Connecticut, which was animated and aided by your bounty, during a period of peculiar difficulty, will no longer need pecuniary assistance. A committee of that Society have lately addressed a letter to the Secretary, in which they tender to the members of this association their ardent gratitude for the aid afforded them for several past years. We have the satisfaction to state, that through your sympathy and bounty, a respectable congregation, which was long struggling for religious freedom, and for the regular enjoyment of christian ordinances and privileges, is established in peace and harmony, on a permanent foundation.

One hundred dollars were allowed the last year towards the support of Mr Sewall, at Amherst, in N. H. where he was installed about a year and a half since. We are concerned to state, that Mr Sewall is in very feeble health; but the society at Amherst still need and expect our aid. The additional sum of thirty dollars has already been allowed to hire preaching, in the sickness of Mr Sewall

The situation of Hadley, Bernardston, Montague, Leverett, Heath, Leyden, and Pelham, in this state, and of Vernon in Vermont is similar to that of last year. Rev. Messrs Huntington and Rogers were employed in these places, several months the past season; this society contributing a moiety of their compensation; and for which $85 were allowed to Mr Huntington, and $100 to Mr Rogers. They give encouraging accounts of their labors; and the same reasons now exist, as did the last year, for granting them further aid. The Executive Committee, at a late meeting, accordingly, voted these sums to them respectively.

Both these gentlemen have given a narrative of their missionary services, and of their reception by the inhabitants of the towns above mentioned. They found the people inquiring and attentive; and very grateful for the gospel, which is thus acceptably dispensed to them. There is a large portion of people in that section of the country, which calls for our christian sympathy. For they are unfortunately excluded from the benefits of gospel ordinances, in the churches, near which they reside. The number of towns in Franklin county, in which the people are desirous of having liberal preachers, is such as to require another missionary in that region for several months; or an extension of the services of the gentlemen already employed there.

The new congregational societies in Amesbury and Chelmsford were last year benefited by grants from our funds. These are small societies, and at present need sympathy and aid from abroad, to save them from an entire privation of religious instructions.

To the new congregational society in N. Bridgewater, which repeatedly requested assistance, three dollars a week have been appropriated for twelve months. Their present situation calls for particular attention, as they are engaged in erecting a house for religious worship, which is a heavy tax upon them.—The sum of 30 dollars was allowed to Mr Fessenden, who preached some time at Lancaster, N. H. in June last; and 16 to the same gentleman for services at Norridgewock in Maine. Mr Benton was employed by the Committee, last year, to travel into N. York and Pennsylvania to learn the religious state of the people in those parts of the country. He distributed tracts, and also formed several tract societies. For this service he was allowed 60 dollars. In many places he found the people disposed to hear the gospel preached in its primitive simplicity.

In the state of Maine, five religious societies, besides Norridgewock, have received pecuniary aid, during the year past. These are Bangor, Dresden, Hallowell, Biddeford and Scarborough. To Bangor, Dresden and Biddeford, $100 each were allowed. To Hallowell $150, and to Scarborough $50—The present year $150 are granted to Bangor and $100 to Norridgewock.—The situation of Bangor is such, that the Committee have yielded to the urgent request of that society, and allowed them $50 more than the last year, upon the belief, that they will be able to support a minister in future, without our assistance. This is a flourishing and rapidly increasing town, on Penobscot river;—and the society, formed about two years ago, is lately much enlarged. To Hallowell and Biddeford, the Committee have granted the same sum as the last year; which is in pursuance of a former conditional promise.

The old congregational society at Scarborough is very small; but the clergyman, Mr Tilton, retains the confidence and esteem of a respectable number of the people, to whom he still preaches. $50, though a small sum, is acceptable; and while he remains there, as minister, he seems entitled to consideration. A small society in Buxton, in the vicinity, the remains of the late Dr Coffin's pastoral charge, propose to have him preach to them a part of the year. If he does this, Mr Tilton's sphere of usefulness and his stipend will be increased.

But both will be unable to give him a full support. Should he relinquish his connexion with the church and people of Scarborough, their moral condition would be truly deplorable. Letters from Rev. Mr Tilton and others are in proof of this representation.

A letter has lately been received from Rev. Mr Everett, of Hallowell, of a very encouraging character. His society is increasing, the people are attentive; and there is a prospect of still more extensive benefits from his preaching.

Rev. Mr Parker, of Dresden, to whom your Committee have allowed $100 dollars annually for several years, has a small society, which contribute but very little towards his support. He is acceptable as a preacher and faithful as a pastor. He preaches occasionally in several neighboring towns, destitute of settled ministers; particularly in Pittston, where he has formed a church. The members of which are very strongly attached to him and desirous of enjoying his continued services. Several persons have lately been admitted to the church at Pittston, under the instructions of Mr Parker. He has also preached in Camden and Union, near Penobscot bay, and at a distance from Dresden. His services are still desired in these places. His journal shews in detail, when and where he has preached, and states his attending various religious meetings. He preached 25 sermons, baptised several adults, and admitted several to the church.—The people, he says, have the hearing ear, and listen with seriousness to his discourses, and they express great thankfulness to our Society for such means of religious instruction. From his and other representations, we perceive, that the harvest is great, but that judicious laborers are few. While, therefore, we pray the Lord of the harvest, to send forth faithful laborers into his vineyard, we have powerful motives to continue our efforts in extending the blessings of the gospel, by adding to the ability and the means of our association. Our labor is incomplete, and our duty in part neglected, while any good remains to be effected, which is within the reach of our influence and resources. We ought not then to relax in our exertions. Every year brings with it the necessity of some new duties, or the repetition of former ones. There is no discharge in this work of usefulness and charity. An ignorant generation is to be enlightened, a thoughtless one to be excited, or a wicked one to be reformed.

It is with regret the Trustees have to state, that the receipts into the Treasury the year past, are not so great as the two preceding years; and that they are less by about $120 than the expenditures and appropriations during the same time. We have been able to meet this deficit, however, by the balance remaining in the treasury a year ago, after paying all former appropriations.

The funds of the society on interest amount to	$5085 00
Collections and subscriptions the past year, including interest -	1197 37
Appropriations and expenses -	1316 73

The contributions of several societies have been received into the treasury since the above statement was made. Some of these are enumerated below; individual subscriptions are not mentioned; and perhaps some societies are omitted. If they are, it is hoped the omission will be pardoned. We are the less anxious on this account, knowing as we do, that our friends and benefactors are not so ambitious of notoriety, as of being useful. The female society in Rev. Dr Lowell's parish, in Rev. Messrs Brazer's and Upham's parishes in Salem, in Princeton, and in other places, will please accept the respectful thanks of the Trustees.

NEW YORK YEARLY MEETING OF FRIENDS. This week our city has been visited by a great number of the members of the society of Friends belonging to this yearly meeting, as well as several belonging to other Yearly Meetings in the different sections of our country. Among the ministers present, we noticed the venerable Elias Hicks, Thomas Wetherald, Nicholas Brown, Elizabeth Walker, Anna Braithwaite, Elizabeth Robinson, and several others whose names were unknown to us. In the meeting at Rose Street, Sunday morning, Thomas Wetherald, from Washington city, addressed a large congregation, for about 50 minutes, with great power and effect

It would give us pleasure, did our limits admit, to give our readers a summary of this able and excellent discourse, which combined a clear illustration and defence of primitive christianity, with a forcible exhortation to an acquaintance with experimental and practical religion. We have heard few speakers, of any sect of christians, address an audience in an extemporaneous discourse, in such correct and well chosen language, enriched at the same time, with the glowing and bold imagery of the scriptures, and so admirably fitted to instruct and persuade men to embrace the gospel of Jesus Christ. While there are such able men as Wetherald, arising in various sections of our country, to defend the cause of truth, the friends of rational and liberal christianity have nothing to fear. The imbecile and weak attempts of a few intolerant individuals to fasten a creed upon the society of Friends, can never succeed, although strenuous efforts are now made to bring the society into a closer union with orthodoxy, yet they must and will be entirely ineffectual.

After Thomas Wetherald had finished his discourse, the assembly was addressed in a sensible and feeling manner by that aged and faithful servant of the church, Elias Hicks. The object of his discourse was to inculcate honesty to God, to ourselves, and to our fellow men. He remarked, that almost every man, even the thief, would acknowledge the truth of the ancient adage, that "honesty is the best policy;" but few however were governed by it in all their actions in the various relations of life. Men in trade are generally disposed to take advantage of the ignorance or weakness of their fellow creatures; others are guilty of extortion, while not a few receive for their services much more than they are actually worth. All such characters he considered as dishonest, whatever might be their pretensions. He insisted especially, upon honesty in our religious profession, and that we should follow truth, lead wherever it may, without any regard to the consequences. The whole of the discourse was characterized by that strong good sense, fervent zeal, and unwavering fidelity which always distinguishes the preaching of this eminent and venerable man. His numerous friends are highly gratified to witness, notwithstanding his advanced age, that he still retains so much of the vigor and freshness of youth, and that his mind and affections, are still alive to every thing which relates to the advancement of the happiness and peace of their society, and the welfare of the human family.

Christian Inquirer.

MASSACHUSETTS SABBATH SCHOOL UNION—From the Report of this Society, read June 1st, at the anniversary meeting, we make the following extracts.

"The 'Boston Society for the Religious and Moral Instruction of the Poor,' have under their patronage 14 Schools, all of which are auxiliary to this Union. These Schools contain an aggregate of 179 teachers and 1674 scholars. Each School consisting of both boys and girls, has one superintendent, with whom are associated a greater or less number of teachers, who meet their pupils at 8 A. M. in summer, and at half past 8 in winter, and at 1 or half past, P. M. through the year, and continue their instruction until public worship commences. These Schools are generally held in the public schoolhouses, belonging to the city. They are opened with prayer, and closed with singing."

"The Schools from which reports are given, are 40 in number, containing 639 teachers and 5,008 scholars. 15 other Schools, which have not been reported, are auxiliary to the Union, and are estimated to contain 240 teachers and 1875 scholars, making a total of 55 Schools, 879 teachers, and 6883 scholars, in connexion with the Massachusetts Sabbath School Union."

AMERICAN EDUCATION SOCIETY. At the 19th annual meeting of this Society May 29 P. M. an important alteration was made in the Constitution. The sections providing for the admission of persons as members on the payment of $5, of clergymen as life-members on the payment of $40, and of laymen as life-members on the payment of $100, were so altered that no person can hereafter become an acting member of the Society except by election. Clergymen paying $40, and laymen $100 each, will henceforth be considered as *honorary* members—possessing the privilege of attending the deliberations of the Society, but not entitled to vote.

The public Anniversary was celebrated at the Old South Church, in the evening, The exercises were introduced with prayer by Rev. Dr Woods, who also read the annual Report. The remainder of the evening was occupied with Addresses, by the Rev. Dr Jenks of Boston, Rev. Dr Codman of Dorchester, Rev. Mr Warner of Medford, and Rev. Mr Cornelius of Salem.

The report embraces the time which is included between the 29th of September, 1824, and the 29th of May 1826, a period of one year and eight months. During this time 78 new beneficiaries have been received under the patronage of the Society. The sum expended in grants amounts to near $16,000. The whole number of those who have been received as beneficiaries by the Society since its formation is 545, more than 200 of whom are now members of colleges and academies

AMERICAN TRACT SOCIETY. The anniversary meeting was held at the Old South, on Wednesday evening, May 31. Hon. William Reed, of Marblehead, in the chair. Prayer was offered by Rev Samuel Green, of this city, who also read the Annual Report. Addresses were made by Rev. Leonard Withington, of Newbury—Rev Mr Sheldon, of Easton—Rev. Mr Storrs, of Braintree—Rev. Professor Newman, of Bowdoin College—Rev. Dr Codman, of Dorchester—and Rev. John Todd, late of Andover Theological Seminary.

Extracts from the Report.—Of the first series of tracts, 90 numbers have been reprinted. Two new tracts have been added to the series. The whole number of the first series of tracts printed the past year, is 540,000. Seven numbers have also been reprinted, in editions of 8000, amounting to 56,000; making the whole number of tracts printed during the year, 596,000. The whole number of tracts issued from the Society's Depository during the same period, is 738,470.

The receipts into the Treasury have been, for tracts sold from the general depository and from other depositories, $4,415 41. Sundry donations from life members, auxiliary societies and individuals, $1,732 92. Avails of the Christian Almanack, $415. Contribution at the last annual meeting, 71 72. Making the amount of receipts, $6,335 05. The whole number of auxiliaries is more than 500. The Christian Almanack for 1826, was printed in 7 editions, and about 50,000 copies were put in circulation. The whole number printed since its commencement in 1821, is not far from 250,000.

AMERICAN SUNDAY SCHOOL UNION. The second anniversary of this Institution was held at Philadelphia, on the evening of May 23d. Prayer by Rev. Dr Lowrie, of Washington city Singing of a Hymn, written for the occasion by W. B. Tappan. Report of the Treasurer read by Silas E. Wier, Esq.—that of the Managers by Rev. George Howe, of the Theological Seminary, Andover, by whom it was written. Addresses were made by several gentlemen, among whom was Mr Wisner of Boston. Since the last anniversary a Committee of Missions has been organized by the board, and 31 Missionaries have been employed by the Society; and it has been resolved that all monies paid over by Societies when becoming auxiliary to this Society, shall be appropriated to the missionary fund. In connexion with the Society there are 400 Auxiliaries, 2131 schools, 19,298 teachers, 135,074 scholars. Estimating the number of Sabbath scholars not connected with this Union at 44,296 there are in the United States about 180,000 sabbath scholars under the influence and operation of this scheme of religious instruction. The number of Sabbath scholars in the world, exclusive of the United States, was estimated at 857,905 at the last anniversary. Great Britain and Ireland since report an increase of 194 schools, 671 teachers, and 25,722 scholars. The grand total of Sabbath scholars in the world is about 1,080,000.

PASTORAL ASSOCIATION. The third anniversary of this Association was held in Park street Church, on Wednesday last, at ten o'clock. A most excellent sermon was preached on the occasion, by the Rev. President Humphrey, of Amherst College, from Eph. 4, 11. *And he gave some ..... pastors and teachers.* He began with considering the proper qualifications of ministers—then their example—and lastly, their duties. In respect to qualifications he remarked, a minister must be—1. A man of deep and unfeigned piety. 2. A man of good natural abilities. 3. A man of education. 4. Maturity of age and judgment, and a considerable acquaintance with mankind, are important. 5. A man of prudence. *His Example.*—1. He should be an example to his flock, of christian forgiveness. 2. Of temperance. 3. Of industry. 4. He must be "given to hospitality."—*His Duties.*—He must be acquainted with the state of his flock—else he cannot render his Sermons appropriate. He must hold much pastoral intercourse with them. He must hasten to the house of affliction, if he knows it is such, without waiting to be invited. He must be faithful to the dying sinner. He must be cautious in giving characters at funerals, for the gratification of surviving friends. Various other important duties were mentioned which cannot well be given in so brief an outline. This is the less to be regretted, however, as the sermon will doubtless be given to the public.

The Roman Catholics have in the United States, ten Colleges and Ecclesiastical Seminaries, besides twenty-four Convents and other religious associations distributed over the several dioceses.

ORIGINAL COMMUNICATION.

DUTIES TO SERVANTS.

It is a very common, and certainly a very just observation, that the care and labor incident to every degree of rank and fortune, are proportioned to their apparent elevation and felicity. Perhaps few situations are better adapted to enforce and confirm this sentiment, than that of the mistress of a family whose opulence demands a large and expensive establishment. She is called upon, not only to trace the outline of domestic duties, but to superintend the filling up of the details. Her duties require not only the practical wisdom and patient perseverance of the housewife, but the enlarged benevolence and deep sense of responsibility of the christian. Her dominion, though not extensive, is one of great responsibility, involving a care which can never be remitted, and a kindness that can never be exhausted, since the domestics, whom a lady thus circumstanced necessarily receives into her service and under her own roof, having become members of her family, are entitled to a share of her regard and general maternal oversight.

The compact between master and servant is mutual, and if we demand faithful service as the fulfilment of their part, we are bound on our's not only to give just wages and passive good will, but to extend towards them an active kindness, and to embrace them within the circle of parental feeling. They are members, and important ones, of the little domestic kingdom, and have a rightful claim to our sympathy and kindness. Reason and humanity would suggest this mode of treatment, but we have divine command to enforce obedience to their laws, in addition to the attractive influence of scriptural examples. Servants are often alluded to in the Bible, in a manner which indicates at once a close and an affectionate union between them and their masters.

Charitable institutions were never so numerous; beneficent systematic exertions never more promptly made, than at the present time; the community at large has caught the spirit of benevolence, and seems by a common impulse to unite in raising those who have fallen from virtue, bringing in the outcasts of society, educating their children, and giving to poverty and misery relief and consolation. These are christian duties, they are noble, elevated, heart-stirring occupations. But admirable as public charities are, they do not equal in importance some of those of a more private character, for the best asylum, the best charity school, the best society for the improvement of morals, is a well regulated religious family. And they are pouring blessings upon the public with an abundant hand, who make the religious and moral character of their servants a care that mingles itself with the interests of every day, and who make their future good the predominant motive for reproof, for advice, for minute, consistent, discriminating economy To instruct domestics effectually is not a very easy task, it is not one that can be performed without preparation, for the teacher must have gained some degree of confidence and affectionate respect, before lessons will be listened to with an open, submissive ear. Perhaps this previous access to the heart is never more necessary than in teaching economy, an art so essential to the future comfort of that class of females who spend their early life at service. It is very common for those who are not accustomed to discriminate moral qualities, to associate with *economy*, especially when it is exercised by the rich, the idea of a penurious, mean disposition, and whenever an opportunity offers, they will endeavor to frustrate the economy, which they suppose is founded upon principles, that even they in their low estate know how to despise. But this difficulty will in time be overcome. When domestics witness in the family they serve, a uniform generosity towards the indigent and unfriended, when they see a full unfailing stream of liberality supplying all necessary domestic wants, when they observe that nothing is kept back, which can contribute to the real comfort, or gratify the rational demands of the lowest member of the household, when they find that expense is never spared to relieve their sickness, and that labor is never made excessive to save the money, which might procure additional assistance, they learn at last to distinguish between prudence and parsimony, and to discern the beauty of that economy, which is ever the companion of true generosity. When a lady has once established with her servants this character of genuine liberality, and without it all lessons upon economy are of little avail, she will then have it much in her power to educate them for that humble sphere, for those limited means of support, which will probably be allotted to their married life. If heads of families would extend towards their domestics some of that prospective concern, which stimulates them to vigilance in the education of their children, if they felt a hearty desire for their future lowly well-doing, how much shiftless penury might be prevented; for no doubt a large portion of poverty and distress may be attributed to those early habits of prodigality, which are too often formed in the families of the rich, where servants, if they perform the round of domestic labor, are allowed to remain ignorant of those just principles of action, which with some practical modifications, apply to every station. "Gather up the fragments that remain, that nothing be lost," is a maxim as important to the poor as to the rich, since there is scarcely a degree of poverty so extreme that waste may not be incurred.

But there is knowledge of a higher order, which we should impart to our domestics, or rather it should mingle with every species of instruction, for the common "on-goings of life," may always be connected with religious sentiment, and thus become marked with a new and more impressive character. Decency and order, frugality and industry, will be more uniform and systematic, when founded upon those sure and elevated motives, which christianity presents. Whoever has been so happy in communicating religious instruction, as to touch the fine chords of the human soul, must have perceived the power of spiritual truths in subduing even those, whose general hardihood and careless indifferenee would seem to have steeled them against all impresion. It is true that emotions thus awakened are often transient, often appear to remain little longer than the speaker's voice.—But something is gained, some good is done when the heart is made to feel for a little while, when even for a short time it is brought into sympathy with devout affections. Seeds may then be planted which will in a future day produce virtue and happiness in a fellow being, and not temporal good only, for "a word spoken in season," may extend its influence to eternity.—Domestic worship seems, if we may so express it, to calm and purify the atmosphere which is breathed around; identity of emotion has tendency to level distinctions, commands are given in a gentler tone, and obeyed with a meekness that takes the sting from servitude. The sympathy that thus binds the

family together in the pious duties of the morning, is not easily broken through, either by harshness on the one side, or disobedience on the other; a sacred kindness is not unfrequently long left upon the feelings of those who have united in prayers to the common Father of the rich and the poor, of master and the servant. F. P.

CHRISTIAN REGISTER.

SATURDAY, JUNE 10, 1826.

The subject of a Unitarian mission in India, seems to have interested our community very generally. There is, however, diversity of sentiment, and there is also a great want of acquaintance with the facts, which have led to this demand on our christian sympathy, or, as we think, it might properly be called, this address to our sense of christian duty. The objections that have been urged against the measure seem to us, to say the least, insufficient. Some of them are grounded on ignorance, or on speculation. Rammohun Roy and his friends are certainly better judges of the expediency of his uniting himself with a christian society, than we can be, and his character and past conduct justify us in reposing perfect confidence in his prudence and sincerity. The charge of inconsistency has been brought. That it has been made does not surprise us, but it would amaze us if any persons should be induced by it to refuse their co-operation. A little investigation will show with what justice the charge is brought. But, if it were well founded, is this an adequate reason for remitting our efforts when they are due to the cause of truth? or for refusing to examine claims, which are pressed upon us by men, whose judgment we have been accustomed to treat with respect? If it were true, that the same persons who now advocate a mission to India, formerly opposed *all* foreign missionary labors, it would be a courteous, if not a natural presumption, that very peculiar circumstances had arisen, which produced a change in their opinion. But let it be proved that Unitarians are inconsistent with themselves, and are now expressing views different from those they once maintained,—what then? Shall we be idle, lest we should be called changeable? Shall we refuse to act according to our convictions, through fear of subjecting ourselves to a harmless imputation? Shall we even decline an inquiry into the grounds of our former opinions, lest we should be compelled to retract them? This is not the spirit of Unitarian christianity. We believe it is not the spirit professed by Unitarian christians. They value the truth more than their own reputation, and as they will not undertake this work in the exercise of party zeal nor with the desire of planting a standard of contention in the East, so they hope it will not be obstructed by an unnecessary and unworthy dread of inconsistency.—The present appeal for India is, however, made on the same principles which justify exertions at home. A small company of believers in the one God, ask our assistance in supporting the institutions of christian worship. A society has been formed, a minister is chosen by them, who is ready and anxious to devote his whole time to their service; they have contributed liberally; they have imbibed, after careful study, certain opinions, the avowal of which deprives them of the countenance or help of christians near them; they look to us, who profess the same obnoxious tenets, and after a frank statement of their situation, solicit our aid. Is there any thing quixotic in this? Does it appear to be a fit occasion for apprehending extravagance, or for suspecting the influence of improper motives? Is there any cause for supposing that liberality in this case will diminish the extent and activity of our domestic charities? This point we are tempted to pursue at some length, but we forbear. We conceive it to be a well established truth, that foreign and domestic missions aid one another. The nature of our benevolent affections, analogy, and history prove it. We need only look at the operations of other christians in our own country to be convinced.

We have read with great pleasure the new tract of the Publishing Fund "The Deformed Boy, by the author of Redwood &c." The delightful narratives of this lady have made her name a favorite with the public as well as an ornament to American literature. The present story is in a rather different class of productions from any which she has before published, but we think it will by no means impair her reputation. It narrates the fortunes of a poor and deformed child, who was early left to the care of a virtuous mother, from whom he received such an education as good sense and humble piety could impart. The author has chosen a few incidents, which are portrayed with admirable skill, and which illustrate some important principles in education. The scenes which attend and follow the death of Richard's mother are beautifully drawn, and the conclusion is well suited to convince children of the advantages of honesty and goodness. We cordially recommend it to parents and the friends of youth, and are happy to learn that it is the first of a series of books for children, which will be printed by the Trustees of the Publishing Fund, and which, they hope, will be, in part, contributed by the author of this story, and by other female writers.

At the meeting of the Massachusetts Society for the Suppresion of Intemperance on Monday, an interesting discussion took place on the best means of advancing the interests and objects of the society. A desire seemed to exist among the members to render the Society more efficient. It was evident from the facts adduced by several gentlemen that it had been instrumental in producing good, and that there was encouragement, in an increased attention to the subject, for renewed efforts to extend its influence. Several suggestions were made, which were recommended to the consideration of the Executive Committee, one of which was the publication of a large edition of Dr Bradford's address, and the Society adjourned after the choice of the following officers.

Hon. Isaac Parker, *President.*
Rev. Dr Porter, } *Vice Presidents.*
Rev. Dr Jenks, }
Rev. Dr Abbot, }
Dr John Ware, *Secretary.*
Mr Levi Bartlett, *Treasurer.*
Hon. Nathan Dane, }
Rev. Dr Lowell, }
Rev. Henry Ware, Jr. }
Mr Lewis Tappan, } *Councillors.*
Rev. E. S. Gannett, }
Mr Benj. Seaver, }
Rev Jona. Going, }
Mr J. P. Blanchard. }

The Artillery Election Sermon was preached on Monday in Chauncy Place Church, by Mr Greenwood. The text was taken from Isaiah 41. 22. *Let them show the former things. what they be, that we may consider them.* The topics of discourse corresponded in some measure, to those which were discussed by Mr Dewey on the preceding Wednesday, but while Mr Dewey's remarks embraced the general traits of Puritanism, as it has appeared on both sides of the ocean, Mr Greenwood confined his observations *to the actual character of the Puritan settlers of New England.* He briefly noticed the most remarkable features of their character, which, he said, we ought neither to deify nor to deride.—They were distinguished by their determined resistance to oppression. They did not call liberty a goddess, but they considered it their birthright; for it they left their home, and came across the ocean to this savage, but *free* land. They brought principles, which were transmitted to their children, and which led them to oppose the encroachments of power. The Revolution, said Mr G., was necessary, was spontaneous; the fathers of New England were as truly free, as were the actors in that scene; every settler's hearth was a school of independence.—The Puritans of this country were also distinguished by their piety and sense of religious obligation. Their government, with the exception of miraculous interposition, was as purely theoretical as was that of the ancient Israelites.

But the pilgrims had faults as well as excellencies, and the most remarkable of these faults were connected with their virtues. The rights, which they claimed for themselves, they did not always allow to others. Their inconsistency in this respect was shewn in their treatment of religious sects, and in the measures pursued, though not on system, towards the natives.—They submitted to the fears and follies, of superstition. Witness their mention of satan, their belief in witchcraft, their external formality, the *stiffness* of their religious habits, which is still discernible in their descendants.—Neither is it a sufficient excuse that they naturally went to an opposite extreme from that, which they abhorred in England, nor that they only fell into the fault of the age.—It was their duty to lead the age; if they deserve praise for whatever advance they made, they must be blamed for halting in the way.—Mr Greenwood closed his discourse by an 'improvement,'—after the manner of the fathers,—and reminded his hearers, that while the review he had taken, admonished us of human frailty, it also instructed us to imitate the virtues, and to avoid the defects of our puritan progenitors. The sermon was interesting, and bore the marks of that study and polish, which characterize Mr Greenwood's writings.

On Wednesday, June 7, Rev. Benjamin Kent was ordained at Duxbury, as colleague pastor with Rev. Dr Allyne. Order of services as follows. Introductory Prayer and reading selections from scripture by Mr Brooks of Hingham. Anthem. Sermon by Mr Francis of Watertown. Ordaining Prayer by Dr Kendall of Plymouth. Charge by Dr Allyne. Anthem. Right Hand of Fellowship by Mr Gannett of Boston. Address to the people by Mr Loring of Andover. Concluding Prayer by Mr Flint of Cohasset. Hymn. Benediction by Mr Kent.—The day was fine and the meeting house, capacious as it is, was completely filled. The connexion of Dr Allyne, who for thirty eight years had been the shepherd of this flock, and who was now obliged by his infirmities, to ask the assistance of a younger pastor, gave a peculiar tenderness to the occasion. The sermon merited the praise of able and clear discussion, and purity of language and taste. 2 Cor. i. 24. *Not for that we have dominion over your faith, but are helpers of your joy.* The preacher alluded to the circumstances which called forth this declaration, and said that it contained useful hints for us. The specific *forms* of duty may have changed since the time of the apostles, but the *principles* are the same. Following the division of the text, he inquired what it was—"not to have dominion over faith." How should the Christian minister understand the caution? He should not, observed Mr F. imagine that any peculiar sanctity is attached to his office, independently of the merit of him who fills it.—The clergyman must expect to stand precisely on the same ground of influence with other men. It is the habit of the age to esteem men and things according to their utility.—Neither may the minister give his aid or countenance to what would fetter free and enlightened inquiry. The remarks on this point were fine. It has been otherwise, said Mr F. but as there has been progress on every other subject, so there must be advance in religious knowledge. Much has been done, but much remains to be done. This enlarged spirit is very different from a love of controversy, and as much better as it is different. There is danger, the preacher thought, of our becoming disputants; the caution is required by the love of strife which seems to be engendered. And as the minister must not consider himself adorned by his office, so he must not allow his people to entertain wrong views of his influence and efficacy. He must not permit them to substitute a regard for its ministers in the place of a regard for religion. That this caution is not unnecessary, the apparent reliance on the prayers of a clergyman at the bed of sickness and death, is a frequent proof.

The christian pastor is also exhorted to be the helper of his people's joy,—by his private services, his sympathy in their trials, his efforts to withdraw them from their love of disputation, his exercise of religious influence over the young—by his public ministrations, which should be, in a great measure local, and especially should be adapted to moral purposes and not to theological systems. An excellent defence of moral preaching was here introduced, of moral preaching, to which some persons have presumed to oppose evangelical preaching, as if the instructions of the gospel and of its founder, were not moral instructions.—The circumstances of the case justified the preacher in closing his discourse with the occasional congratulations, which were beautifully expressed.

Our sketch is a barren one, and wants not only the fulness but the vigor and beauty, which should be given even to an abstract of such a sermon. The music on the occasion was performed by a large choir, and was pronounced good, and the spirit manifested through the day promises, we think, a useful and happy ministry to our friend.

Prison Discipline Society. The first anniversary of this Society was held on Friday, 3d instant, at four o'clock P. M. in Dr Beecher's church, Hanover street; Hon. George Bliss, President of the Society in the chair.—The meeting was opened with prayer, by Rev. Mr Wayland. The Treasurer's account was read, by which it appeared that the receipts for the past year amounted to $1229,98, and the expenditures to 1130,10. The receipts were donations from life members, &c, and the disbursements principally for the salary and travelling expenses of the Secretary, as general agent of the society. The report of the Managers was then read by the secretary.—Though he omitted many details, the reading of the report occupied more than an hour. Several motions were submitted, and addresses made by Rev. Mr Wayland, Rev. Dr Humphrey, and other gentlemen. We regret to say the audience was small; the business appeared to be hurried; and it is probable the collection was scanty.

We presume the existence of this society is unknown to a large part of our readers.—It was formed in June, 1825. It appears to have originated with Mr Louis Dwight, the present Secretary, who in travelling for his health had been solicited to obtain information on the subject of prisons. The constitution of the society is very simple and judicious; the object being to promote the improvement of Public Prisons. The officers are a President, ten Vice Presidents, twelve managers, (half clergymen and half laymen,) a Treasurer and a Secretary. We were sorry to see that *all* the officers are orthodox.

The report was exceedingly interesting and important. It remarked upon the construction of prisons, the rules and regulations, the employment of convicts, the progress of crime, and the moral and religious instruction of prisoners The report will be printed; and we doubt not the mass of facts relating to the subject will be deemed of great importance by the state authorities and the citizens at large.

Remarks of Mr Saltonstall, of Salem, at the late Meeting of the American Unitarian Association.

Mr Saltonstall expressed his satisfaction in the formation of this Society, the great object of which is to diffuse the knowledge of the simple truths of the gospel, and which invites the union and co-operation of all those who believe in the simple unity of God, and who hold the same general views of Christianity; and he trusted that the third resolution, comprehensive as it was, would receive the cordial approbation of all. He congratulated the meeting on the successful commencement of the Association, and upon its encouraging prospects. It is time, said he, that such a Society should be instituted. All other religious denominations have long been organized—they have their particular and general associations for the promotion of their own religious tenets—they act systematically and with great effect. But we should recollect that however widely they differ on some points, however hostile they may be to each other in some respects, most of them are ready to unite in denouncing our views of Christianity, and in rendering them obnoxious. It is time therefore that we should unite in the open avowal and support of what we believe to be *the truth.* It is necessary to our self-defence that we should encourage each other, and render assistance to our friends, who are struggling with difficulties. If all others seperate themselves from us and act against us, we must associate together, and we cannot justly be accused of a sectarian and proselyting spirit, for a union and co-operation thus imposed upon us. What else can promote our views of religion against such opposition and misrepresentation. The great object of this association is the diffusion of the truth. We hope to do this by spreading abroad religious knowledge—by communicating the means of information on religious subjects, and encouraging our fellow christians to use them. Those who differ from us well know that the circulation of tracts is an immense engine, they pour them forth in every form, in every direction—great and small—from the single page to the well-sized volume, filling every place in society. But how different has been our conduct. There are many towns and villages even in this state, in which not a single Unitarian publication can be found. Great pains are taken to prevent their introduction—the minds of the people are filled with prejudice—they are taught to fear Unitarian, almost as much as infidel publications! Grossly ignorant of our faith they are afraid to inquire. And can we be quiet, and do nothing to correct their errors and misrepresentations concerning us and our faith. Give people a correct knowledge of our faith, and their prejudices will vanish. Let people read, let them inquire, and if they do not embrace our views of religion, they will no longer dread them and denounce us as infidels. It is incumbent on us to furnish them with the means of knowledge. Let us not by our inertness justify a suspicion, that we do not feel deeply interested in the truths we profess to believe.

Mr S. remarked that excellent tracts have already been published by the Committee and expressed the gratification with which he had listened to the report, and his belief that as much had been done by the Association. as had ever been accomplished by any similar institution in the same space of time.

The Association would animate and might extend aid to Unitarian preachers, and there cannot be a more deserving object. While those who differ from us are withdrawing from all societies in which the ministers are of our belief, leaving a heavy, if not insupportable burden upon our friends, shall we not extend our sympathy to them? He then described the situation of many clergymen who are troubled by the interference of strangers, alienating the effections of their parishioners, causing suspicions of their ministerial character, and stated how this society might be usefully extending aid, until the storm was overpast, and the people should again return to those faithful shepherds from whom they had strayed.

We live in a peculiar age, said Mr S. All christendom is awake, and shall we not partake of this spirit? We owe it to our fellow men. It is a duty of benevolence to communicate to them what we esteem as above all price—those views of the character of God—those simple doctrines of the gospel, which have given us so much peace and joy. There are situations in life, in which these alone can give us consolation. And surely we need not be ashamed of the gospel of our Savior, as we believe it. What do we not owe to it? our comfort in this life—all our hopes of happiness hereafter. It is our moving guide here, and points the way to a better world.

In this age all will admit the duty of promoting religious knowledge. We should then show our sincerity, by endeavoring to propagate what we profess to believe to be the *truth*, rather than to aid in the circulation of what we believe to be *errors.*

Mr S. remarked that there was much to encourage us—that the cause of truth was advancing, against every obstacle. Who can look round upon this great assembly, said he, and not be animated—this great assembly of those professing a common faith, coming together to strengthen each other's hands and encourage each other's hearts. These anniversary meetings may be made most interesting occasions. This meeting together—the free discussion of the great objects of the Association may be highly useful to those absent as well as present. Who does not know the power of sympathy? Is there a sincere Unitarian, however solitary his condition, whose heart will not grow warm at the report of the proceedings of this evening? The resolution, comprehensive as it is, does not extend beyond true christian sympathy, which embraces the globe.

Mr S. concluded by observing that he had risen without any previous intention of addressing the meeting, that perhaps nothing further was necessary after the address to which we had listened with so much pleasure, but it seemed to him that a free and general discussion on this occasion was desirable.

Extract of a Letter from a Gentleman in Pennsylvania.

The distribution of suitable tracts, to be loaned rather than given away, may do much good even where they produce no great change of opinion. Our diversities of sentiment as to points of faith would be of much less consequence, could we only be brought to agree to differ, and to cherish the persuasion that persons of dissimilar creeds may be perfectly honest. Is it not surprising that any reflecting persons should not readily admit thus much? But it is a lamentable proof of human weakness that even wise and good men are sometimes slow in learning, and reluctant in receiving this lesson.

The tracts already printed by the Unitarian Association are excellent, as is Mr Dewey's tract on Unitarianism. Its practical value, as well as its accordance with scripture, is there distinctly set forth, and in a good spirit. It is not enough to quote scripture on our behalf, unless we can also show that ours is a religion according to godliness; for, after all that can be said on either side, that faith is the best, which most effectually purifies the heart. Those of the opposite party speak of timid, disguised Unitarians, in terms of decided contempt, and they have a right to do so, for *they* are open and explicit; and so far as I have yet seen or known, they are ready enough to do justice to the integrity of those who act a manly part. At the same time, if Unitarians expect and desire to secure a patient and candid hearing, they must not be soon or easily discouraged, should their success be unequal to their anticipations; for the force of prejudice is strong, and early opinions take deep root. Would it not be well, if the term, *liberal*, was dropped by unitarian writers, and by all Unitarians, when designating themselves, or the party to which they belong? The English dissenters, about 40 or 50 years ago, were equally unfortunate in calling themselves *rational.* Both these terms, when thus applied, are offensive; nor are they either modest or correct. No affront is so great, or so lasting as that which is offered to the understandings of men, and self commendation appears peculiarly indecorous, when is bestowed at the expense of others; although its grossness may be partly concealed when this is done indirectly, its character is sufficiently discernible; besides it is not a fact that liberality belongs to any sect. It is either a trait of character, or descriptive of a state of mind; and abundant proof might be had, that among Unitarians bigots may easily be found, while among the straitest of the orthodox, men of genuine catholicism are frequently to be met with.

Extracts from the Correspondence of a Gentleman travelling in the Middle and Western States.

Pittsburg, Alleghany County, Penn.
May 8th, 1825.

Since my arrival here I have made many inquiries concerning the religious and moral condition of the part of the state west of the mountains. I find from Mr Swartzwelder, the minister of the Unitarian Church in Pittsburg, who is well acquainted with this part of the state, having travelled eleven years as an itinerant methodist, and who is now excommunicated for his unitarian views, that there is much more attention paid to religion than in the middle and eastern counties. The principal denominations this side the mountains, are the Presbyterians and Methodists. There are a few Lutherans, Catholics, and Covenanters. There is much bigotry and fanaticism, together with a general regard to religion and public worship, though of the orthodox kind. There are two or three churches in almost every town. The Presbyterian clergy are required to have some knowledge of the Latin and Greek languages, and are tolerably well informed, better than those of any other sect. In Washington and Greene counties, at the south west corner of the state, a gentleman, whose name is Campbell, has circulated a paper of a liberal cast, which has effected something towards removing the thick cloud of bigotry that enveloped them. In this state there are no public schools except for the children of paupers. I have heard of but one missionary, or agent in these parts from any society whatever; and he is a methodist, under the instruction of a lodge of Free Masons in Philadelphia, travelling with the professed object of exciting attention to religion among the lodges in the west.

I come now to give you a more particular account of this place. The city contains about 12,000 inhabitants, collected from all parts of the world. It is a universal workshop for mechanics of every description. This is in a great degree owing to the facility of procuring coal, which is sold here from three to eight cents per bushel, as well as to its situation in regard to the rivers, and its vicinity to the iron and salt mines. So frequent are the steam-factories, furnaces, and workshops, that you cannot put your hand on the outside of a building or street railing, without its being completely blacked by the smoke of the stone coal. Among this heterogeneous and smoky mass of population, the three principal sects are the Presbyterians, Methodists and Catholics. Of the three, the Presbyterians are the most numerous. They have two churches and number from eight hundred to a thousand members. The methodists have two churches, and number between seven and eight hundred members. The Catholics have one church and from six to seven hundred members.—The Episcopalians have one church and from three to four hundred members. I understand it to be a rich society. Besides these, the Unitarians, Covenanters, Seceders, Lutherans or German Reformed, and the Unionists have each one Church. These societies are small; and I have not been able to form a probable estimate of their numbers; with the exception of the Unitarian society, which will be noticed hereafter. The Unionists are a few malcontents who left the Presbyterians, Covenanters, and Seceders, and formed a society for themselves. The Unitarian Society consists of about thirty members who openly avow their sentiments and meet regularly on Sundays. They have an average congregation of from fifty to sixty individuals. They have not yet completed the payment for the erection of their church, and have an annual ground rent of 100 dollars to pay, from which they may at any time free themselves by the purchase of the land. These circumstances prevent an increase of their numbers. The members live in hope, supporting one another by friendly intercourse, kind offices, and the warmest christian feeling, unalloyed by violence towards their oppressors, or unprofitable zeal among themselves.

I have made several attempts to find a bookseller, who would take a few tracts on commission, (for prejudices are here so strong they will not take them from a Unitarian,) but I have not succeeded. Even printers will not insert communications in answer to direct attacks on Unitarians. Our friends in this part of the country look with confidence on our cause, since the formation of the Unitarian Association, and the introduction of system, to aid our efforts. Only the sight of one from the east, who can assure them, that there is one spot where unitarianism is not a reproach, seems to redouble their efforts and their zeal.

PARAGRAPHS.

Morning Air. The most wholesome and invigorating air of the day is usually at day break. The man who rises at the dawn of day may enjoy a pleasure that is denied to a slumberer. It is the best time for exercise. The birds gaily carol, to welcome the rising sun and to waken man to industry. The glorious orb of day is in itself an object of more magnificence than the Falls of Niagara or Montmorenci, the Peak of Teneriffe, or Etna. Yet how many traverse sea and land to behold these terrestrial objects, while perhaps they never saw the rising sun in its utmost splendor, the sublimest spectacle in creation.

Employment for Sunday. It is an excellent habit for children to write down what they can recollect of the sermons every Sunday. It will make them attentive, and improve the faculty of recollection. They will find it difficult, at first, and must be assisted by their parents. Use will make the task easier, and they will be surprised to find how much they can remember. Before writing they should give an account of the discourse. Parents may aid them by asking questions, that lead their thoughts to the subject, and putting language into their mouths.

Preaching for Children. This part of the audience usually take but little interest in services. The reason is, preachers do not use language familiar to children, and they treat subjects in a manner too dry, speculative, or elaborate. If any minister thinks it impossible to interest children from the pulpit, let him say, on a fit occasion, "Children, I wish to ask you a question, I will tell you of a good man I once saw, &c." He will perceive their eyes all directed to him, their attention awake, and may find that most of them will remember his story, or familiar talk. What does this prove, but that the true reason of the listlessness of children at church is, that the preaching is not adapted to interest them.

Economy. Some persons are ashamed of this virtue, for a virtue it is, and the reverse of it, wastefulness, is a sin. Many are penurious, and they call it being economical; but a person may spend or give money liberally, and be withal very economical. True economy is to spend only what one can afford, and that judiciously. Some people will sooner spend what they cannot afford, or use a little deception, than say, I cannot afford the expense.

The Golden Rule. This is none other than the christian rule. A man of policy is courteous, a proud man is haughty, a superficial man is ceremonious, but a true Christian is frank, sincere, and unaffected. He not only *does* to others what he might reasonably expect that they would do to him, but *thinks* candidly and justly, and puts a candid construction upon human conduct.

We noticed with pleasure at the office of the Christian Register, a second edition of Mr Ware's "Discourses on the offices and character of Jesus Christ." It is printed in a 12 mo. volume of about 150 pages, on a good paper and a very plain type and is sold at the low price of 42 cents. We need say nothing to recommend this work. We would only suggest that the cheapness of the present edition affords an opportunity for its gratuitous circulation, which we hope will not be neglected. *Communicated.*

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of the following sums, to which reference is made in the Report of the Trustees, published on the first page of this paper.

By individuals in Rev. J. White's Parish, Dedham	$ 6 50
West Parish Association, Boston	30 00
Female Aux. Evan. M. Soc. in first Parish in Salem (Dr Prince's)	30 00
Female Cent Society in Shrewsbury for aiding the Evan. Miss. Soc.	23 00
Female Cent Society of Rev. Dr Bancroft's Parish, Worcester	31 00
Female Society for the encouragement of Domestic Missions, to constitute Rev. Dr Parker of Portsmouth, a life member	$30 00

We acknowledge the receipt of two communications on the subject of Sunday Schools which have hitherto been excluded from the Register by their length. We hope to publish them, but we would remind our correspondents that in a weekly paper articles filling more than two columns are seldom welcome.

The notices of religious anniversaries on the first page should have been credited to the Recorder and Telegraph.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I should not have asked a place in your paper for any notice of an article, which appeared in a late number of the Galaxy, had I not found that the strictures there exhibited had made an impression on some respectable members of the community, who are imperfectly acquainted with the subject. On their account, I think it incumbent on some one to offer a few remarks, in reply to what the editor of that paper has said concerning the efforts of Unitarians to aid in the support of a christian mission in India.

The Editor of the Galaxy in the first place professes his "ignorance of any facts so new and powerful, as to produce the singular revolution that appears to have taken place in the views of some of the prominent and leading Unitarians." If he will please to read the numbers of the Christian Register published within the last month, the last and previous numbers of the Christian Examiner, the Correspondence between Mr Adam and Professor Ware, the writings of Rammohun Roy, published in this country, the Appeal to Liberal Christians, and various circulars on the subject, now before the public, all of which are accessible by him, he will perceive the existence of some of the most extraordinary *facts* of this or any other age, in the province of Bengal,—in the self conversion of one of a superior order of mind, from Polytheism to a belief in the simple unity of God, and to such a reverence for the christian Scriptures as has led him to an open recommendation of their precepts,—and in the subsequent change of one of the most able and exemplary of the Christian missionaries in that country, from the Trinitarian to the Unitarian faith. He will learn that this missionary has the approbation of Unitarians in India, and the promise of the larger portion of his support, from them and their fellow christians in England, and that only a minor portion is asked of Unitarians in this country to complete the object, which they think they cannot with any regard for the diffusion of pure Christianity decline; and therefore, even if it were true, as this editor asserts, that "all attempts to make proselytes have been denounced by liberal Christians, as inconsistent with their interpretations of scripture," such denunciation could only be understood to apply to new and unsolicited enterprises, in a place where no preparations had been made; and would not be inconsistent with a regard to circumstances so unprecedented and providential, and so imperiously demanding their co-operation.

I have never heard it said, "that the attempt to convert the Hindoos to Christianity was an unwarrantable interference with the laws and religion of an independent nation," and I am unwilling to believe that it ever has been said or thought by intelligent Unitarians; it certainly is not a general sentiment among them. But it is true, that it has been said often, and constantly, "that all the exertions of missionaries to that end were ineffectual, except in the conversion of a few of the lowest orders of the people, and that the money expended in the support of such missionaries was draw in many instances from the pockets of those, whose scanty resources could not justly authorise such an appropriation." On these points no revolution has taken place in the minds of Unitarians; they relate not to the general principle of the extension of christianity, but to errors in the methods of conducting it, which they are still disposed as much as ever to censure, and which they have no disposition to follow. It is true that a religion, (or a variety of religions,) called christianity, has been presented for a great length of time to the inhabitants of India, and with very little good effect; but this we conceive is not owing to any absolute impenetrability in the Hindoo mind, but plainly to the facts, that the forms of christianity exhibited have been false representations of its character, and that the "sinful practices" of nominal Christians have counteracted its effect; and did "the handful of men," called Unitarians, rely on their own unaided strength, in removing the ignorance, idolatry and vice, so venerated, as we are told, in Hindostan, and respectfully spoken of here; and did they expect to effect this by repeating the same methods as have heretofore been pursued, we should be as incredulous of the result as the Editor of the Galaxy. But we have in this case as plain indications of a call from God, as ever occurred, short of a miracle; and have a right to trust in his aid. The religion we present, and the methods by which, and the classes of people to which, we present it, are totally different, and what these are may be learned from abundance of publications easily obtained.

We now come to the most important objection to this enterprise, and the most serious charge of inconsistency against us. It is asked "what motives have the Unitarians to establish a mission in India?" and it is asserted that "*they* do not pretend that such a conversion is required to ensure the future happiness of these people." We are told, that it is a distinguishing article in our creed—"and *the only point, on which there is no difference of opinion*—that no creed is necessary to salvation,"—and further, that "it is not pretended that it [Christianity] will add to present happiness." I am astonished at these assertions. With a pretty extensive acquaintance among Unitarians, and a constant attendance on Unitarian preaching, I have no knowledge of such sentiments among us. Unitarians indeed hold that no mere article of faith or religious opinion, is *in itself* and *on its own account*, a ground of salvation, and cannot benefit a person any farther than as it conduces to the holiness of his mind and purity of his life; but they uniformly maintain, that no pure and genuine morality can spring to any considerable extent, except from belief in, and obedience to, the revealed will of God. Besides, the nature of salvation, as understood by Unitarians, is here plainly overlooked; for it is not salvation from the punishment of sin, but from sin itself, which they say is the chief design of the Gospel, and which can only be accomplished by its reception and agency. Hence Unitarians, if blest with benevolent feelings, have the deepest interest in the dissemination of the Gospel, for they not only believe, (notwithstanding the assertion to the contrary,) that it will conduce to the present morality, order, knowledge, peace and happiness of those by whom it is received; will be their greatest source of enjoyment in prosperity, and their solace in affliction; their most animating spring of benevolent action, and closest bond of mutual affection here on earth; but they also believe that, by the infusion of a new moral principle, it will prepare them, as nothing else can, for the purer services and enjoyments of a future state of existence.

We take kindly the serious (and I hope sincere) admonition of the Editor of the Galaxy to the ministers of the Gospel, to examine their own hearts, and see if the desire to aid the mission in India does not grow from a spirit of proselytism, from a consciousness of increased strength, and a desire to exert it in opposition to orthodoxy; and although I have not the happiness to belong to that order, I feel that these cautions apply to all who are engaged in this cause. We are all frail mortals; and may be influenced, unconsciously, by the motives which are here suggested. I hope, therefore, without abandoning an enterprise which we consider so obligatory and useful, we shall nevertheless so search our hearts, as to root out every unworthy motive in its conduct. As to the belligerent spirit against orthodoxy, which is ascribed to us, we believe it hardly expects to gather many laurels on the plains of Hindostan; and we rejoice, that if a desire to explain and defend Unitarian sentiments, and to give them efficacy on the minds of the irreligious, be comprised in this description, measures of greater vigor than formerly are now pursued for accomplishing this purpose in our own land, and institutions are now forming on this principle, in which far more hearts and hands are engaged, than can ever be brought to act on the more remote and unattractive mission to India. We do not believe that these designs in any way obstruct each other, but on the contrary give mutual aid and support. There is no want of money in the country; nor of liberality in its expenditure. Ample supplies can be found, not only for domestic and social pleasures, but for every political, literary or benevolent purpose, which accords with public sentiment. The only desideratum is to give this sentiment an impulse towards religious objects, and we conceive the excitement of an attention to the one now in question, will contribute to this purpose, in a considerable degree, and thus ultimately aid religious designs at home. We consider, therefore, that we are under no necessity to lose the golden opportunity now offered, and wait as we are recommended, till "there is no poverty to be relieved, no ignorance to be instructed, no idleness to be awakened to effort," &c, &c, for which we might wait too long, and be forever prevented from obeying the commands of our Lord in the extension of his Gospel. B

GENERAL COURT.

In the Senate, The Secretary of State was directed to cause to be printed, the abstract of the *Return of the Banks.*—The Rev. Francis Wayland, jr. was chosen Chaplain of the Senate.—It was ordered that the Secretary of State cause to be laid before the Senate, the *returns made by the School Committees* of the city of Boston, and of the several towns in this commonwealth, according to the provisions of the act passed the 4th of March last. A committee was appointed to inquire into the expediency of providing by law for taking *a census of this commonwealth*, and also such statistical views thereof, as may be useful, and to consider the expediency of causing a *survey of this state* to be made, for the purpose of constructing a map at the public expense.

In Convention. The two Houses having met in convention, the Governor and Lieutenant Governor came in and took the oaths of office.—The following gentlemen have been elected Counsellors for the ensuing year, Nathan Chandler, Nathan Willis, Thomas Weston, Jarius Ware, Edward Cushing, James Fowler, Jacob Hall, Hercules Cushman, and John Merrill. Edward D. Bangs was chosen Secretary of State, and Nahum Mitchell, Treasurer.

In the House. The Rev. William Jenks was chosen chaplain.—A committee was appointed, to consider the expediency of repealing the act passed the 4th of March last, to restrain the taking of *excessive usury.*—A committee of one from each county in the Commonwealth, was appointed, to nominate three persons to compose the *Committee on Bridges.*—An order was taken up, to inquire into the expediency of giving to the *Surgeons for dissection the bodies* of such persons as die by the intemperate use of spirituous liquors. After some discussion, the question was taken, when only two votes appeared in favor of the order.—The select committee, appointed for that purpose, made a report nominating Messrs McRay, Minot, and Bowman as members of the *Bridge Committee*, and they were accordingly appointed.—A select committee reported a bill to repeal an act, relating to *excessive usury.*

CITY AFFAIRS.

In Common Council. The report of the Committee on the subject of a *Marginal Street*, to run from the City Wharf at the easterly end of the new Market house to Lewis's Wharf, and from thence to communicate with Ann street, and appropriating $20,000 towards the expense of the same, was taken up, amended, and agreed so.—The resolution authorizing the *widening of Merchants' Row*, was amended by inserting $6,500 to be subscribed by individuals, instead of $10,000.—The Committee on *Neck Lands* reported that they had sold seven lots, containing in all 36,800 feet for $7,744 60.—The two boards having met in convention for the purpose of choosing a City and County Treasurer, they unanimously elected William Mackay, Esq. to fill that office.

FOREIGN INTELLIGENCE.

Insurrection in Colombia. In our last paper, we gave a short account of some disturbances in Colombia; but later advices contain several additional particulars, and represent it as a very serious affair.—They state that Generals Paez and Marino, had revolted, and had collected an army of 3000 men. Paez had issued his proclamation, announcing the independence of Venezuela; he levied a contribution of 50,000 dollars on the city of Caraccas, to be paid forthwith, or he would come and collect it. Very few excesses had been committed, and the troops remained in very good order. The cause of the commotion, was the suspension of Gen. Paez from the command of the department of Venezuela. Very great consternation prevailed at Laguayra and Porto Cabello, and all vessels having provisions on board were prohibited from leaving port. No conjectures have been hazarded as to the manner in which this business will terminate.

Liberia. By the arrival from this place, at Norfolk, of the ship that took out a number of colonists in February last, we have received a few additional particulars, respecting the condition of this interesting colony. The emigrants from Norfolk had arrived there in good health, and were much pleased with their new residence. They found the establishment in a very flourishing condition. We are sorry, however, to hear that the colonists have commenced an offensive war against the Spanish and French traders. Though their motives may be very commendable, they are, as yet, in a very weak condition themselves, and by thus exciting a violent enmity against the colony, among the native and foreign slave dealers, they may in the end, prove the cause of their own destruction. It is also productive of another dangerous evil; it raises a military spirit among the people and a passion for conquests, which may be productive of very bad consequences. The attention which is devoted to this object, should be entirely given to the improvement of their agricultural and commercial resources. The vessels of war on the coast, are, or should be sufficient, for all offensive war. The above advices state that the colonists had made an attack upon some slave establishments near *sixty miles* distant, and succeeded in breaking them up; and in conjunction with two Colombian privateers, attacked several Spanish slave vessels, at *Trade Town, ninety miles* distant, where they recaptured 55 slaves, and *burnt one hundred and fifty houses.* Two large decked boats, capable of carrying 100 armed men, had been built, and were nearly ready for operations. Mr Force, printer, from Boston, died, after publishing a few papers.

Greece. By an arrival at this port, we understand that information had been received at Smyrna, from Mr Washington, in the Greek service, that a Greek fortress which commands Missolonghi, had been taken by Ibrahim Pacha, the garrison of which fled into Missolonghi, and as the Greeks in the latter place had only fifteen days' provisions, it was expected the place would soon fall into the hands of their enemies. A Greek fleet was fitting out at Napoli with provisions and munitions of war for their relief. The Greek cause was not considered hopeless, as they began to be more united for the common cause of their country, seeing themselves abandoned to fight it out without the least direct assistance from foreign powers.—In Candia nothing but the little rock Cerabure remained in their possession. Napoli de Romania was sickly. Messrs Washington and Jarvis were directing their way to Missolonghi. Mr Miller was going te Negropont to join Fuvier. Dr How was attending the Hospital at Napoli. Mr Allen had arrived in Smyrna Bay. It was well known at Smyrna, by recent arrivals, that preparations were making at Alexandria and Constantinople for another expedition to the Morea agsinst the Greeks.

DOMESTIC INTELLIGENCE.

Artillery Election. On Monday last, the Ancient and Honourable Artillery Company of this city, established in 1638, *as a nursery of Officers*, celebrated their 188th anniversary. The Company escorted the State and Municipal Authorities, together with numerous invited guests, to the Church in Chauncy place, where a sermon was delivered by the Rev. Mr Greenwood. After the religious exercises, the procession was conducted to Faneuil Hall, where a sumptuous entertainment had been provided. In the field, in the afternoon, the officers of the past year resigned their insignia, and his Excellency the Commander in Chief invested the new therewith.

Unfortunate Accident. In raising the roof of the new church in Green street, on Tuesday last, in consequence of the failing of a guy, the roof fell, and with it a part of the front wall. Two of the workmen, a journeyman mason, and an apprentice, were killed, and three others were severely wounded.

Hon. James Lloyd. We perceive with regret, by Gov. Lincoln's speech, that this gentleman has resigned his seat in the Senate of the United States, on account of ill health. Mr Lloyd has held this situation for a long period, and has discharged its duties with ability and firmness. His resignation is a loss to this commonwealth, and must be deeply lamented.

Governor's Speech. On Tuesday last, the Governor delivered his inaugural speech to the Legislature, It will be read with considerable interest. He recommends very strongly the expediency of adopting some measures for prosecuting internal improvements. A revision of the law relative to the individual liability of proprietors of manufacturing corporations, is also urged, with some force. His remarks in favor of the Massachusetts claim, are patriotic and firm.

Infant Schools. At a meeting of citizens from various parts of the state of New York, held in this city, at Washington hall, on the evening of Wednesday last, on the subject of the establishment of Infant Schools for the Children of the poor, his Excellency De Witt Clinton having taken the chair, proceeded to open the business of the meeting by a succinct statement of the valuable objects to be attained by the proposed charity.

Professor M'Vickar, of Columbia college, having been appointed Secretary, the subject was brought before the meeting by an informal report read by Mr Griscom, containing some account of the origin and results of a detailed examination into the state of the Poor, in the city of New York, in reference to the practicability and usefulness of similar establishments in this country.

The Report having been accepted, after some discussion upon the general objects of the charity, the following resolution was moved and carried;—

Resolved, That the establishment of Infant Schools in the city of New York, is an object of great importance, and ought to be encouraged, and that——be a committee to report at some future meeting, a suitable plan for that purpose.

The blank in the above resolution was then filled with the following names:—John Griscom, Stephen Allen, Seth P. Staples, J. Smyth Rogers, Henry Wheaton, John M'Vickar, John Duer, Isaac Collins, Samuel W. Seton, David Hosack, Hugh Maxwell, Thomas Eddy, James Renwick, Pierre C. Van Wyck, John Pintard, Abner Kneeland, Hiram Ketchum.

Resolved, that the present meeting adjourn to meet again at the call of the committee.

De Witt Clinton, Chairman.

John M'Vickar, Secretary. *N. Y. Observer.*

Penitentiary in District of Columbia. The President of the United States has appointed Chief Justice William Cranch, Dr Henry Huntt, and Walter Smith, Esq. Commissioners "to select a proper site in the District of Columbia, on which to erect a Penitentiary for said district," and "to select a site in the county of Alexandria for a County Jail," conformably with a late act of Congress making appropriations for these buildings.

Extensive Manumission. A Raleigh, North Carolina paper states that at the annual meeting of the Society of Friends, of that state, they came to the resolution of manumitting and removing all the coloured people held by them, who are willing to leave the country. They have since been concerting measures for their removal, according to the wishes of the slaves themselves. The whole number manumitted is *five hundred thirty six;* 120 are desirous of going to Hayti, 316 to Liberia, and 100 to Ohio or Indiana. It is believed that these form the whole of the slaves, held by this society, except a few, who from family connections are unwilling to remove. Those for Hayti, are to sail very soon from Beaufort, and the others are to be removed at the expense of the society. The same society of Friends contributed $800 to the funds of the African Colonization Society soon after its establishment.

GENERAL SUMMARY.

Washington's Letters. A Philadelphia paper mentions, that Judge Washington, and Chief Justice Marshal, have selected from the papers left by Washington, between three and four hundred letters, of his correspondence with various individuals both before and since the revolution. They are committed to the hands of Messrs Carey and Lea, of Philadelphia, for publication.

National Preacher. The first number of this work, for which proposals were recently issued by the Rev. Austin Dickinson, has made its appearance the present week. It is handsomely printed, in the usual form of periodical magazines; and contains simply one sermon. The work is to be supplied monthly with "Sermons from living ministers, at one dollar a year, in advance, or $1,50 in October.

Commerce of Canada. About 100 square rigged vessels, from Europe, principally in ballast, bringing upwards of a thousand passengers, arrived at Quebec, from the 22d to the 25th ult.

Missionaries. The English Home Missionary Society employs forty missionaries; thirty one of whom preach in 867 villages, and in 24 counties, among a population of 146,330 souls, to 20,000 hearers. They have 63 Sunday schools, in which 3062 children are taught by 314 teachers.

Fourth of July Orators. Boston, Rev. Henry Ware, and David L. Child, Esq.; Salem, Rev. Henry Colman; Newburyport, Rev. Samuel C Williams; Banstable, John W. Whitman, Esq.; Northampton, Geo. Bancroft Esq.; Concord, N. H. Geo. Bartlett, Esq.; Newport, R. I. Hon. William Hunter,

President Holley has resigned the Presidency of Transylvania University; he is to take a tour with his family, through Europe, as tutor to some half dozen young gentleman, of Lexington, who wish to make a tour, accompanied by Dr Holley. He has many warm friends in Kentucky, and he also has many enemies.

Premium for Tract. The Committee of the American Tract Society at New York, have received from a benevolent individual the sum of 50 dollars, to be awarded by them to the writer of the best Tract, showing the "*Ruinous Consequences of Gambling.*"

The Farmington Canal is nearly all under contract, and a considerable part of the excavation is finished. Large quantities of stone have been collected for the locks, acqueducts, &c. Nothing will probably be done on the Hampshire and Hampden Canal until the two corporations are united.

English Reviews. The leading quarterly Reviews published in Great Britain are, the Edinburgh, Quarterly, and Westminster. The first represents the whig or constitutional party, the second the tory or aristocratic, and the third, the radical party. They are all edited by distinguished men. The Edinburgh is the oldest, having been edited for twenty years by Mr Jeffrey. He is succeeded by Mr McCulloch. The number of subscribers is upwards of 15,000; and among its contributors are Messrs Brougham, Mackintosh, &c. The Quarterly Review owes its origin to a quarrel among the proprietors of the Edinburgh. They established this journal, and have 12,000 subscribers. Mr Gifford has been long its editor, but is succeeded by Mr Coleridge. Southey, Croker, Milman, &c. contribute largely to its pages. The Westminster Review is edited by Mr Southen; and Messrs Bentham, Mill, Bowring, Place, &c, are contributors.

Franklin Legacy. Dr Franklin left $4444 to the city of Philadelphia, to be loaned to young mechanics in sums not exceeding $200 to one, at 5 per cent. interest. This fund has increased to 13,152. Dr F. calculated that in one hundred years the fund would amount to 580,140, of which about 500,000 were to be appropriated to public purposes, and the rest remain to accommodate and accumulate as before.

Maple Sugar. The manufacture of Maple Sugar and Molasses, from the tree, has been pursued with no little success in the interior of Pennsylvania. A paper printed in Tioga county, states that 36,000 lbs. of sugar and 1700 gallons of molasses have been obtained this season by families residing within a circle of five miles.

Beauchamp Convicted. We learn from the Kentucky Reporter that the trial of Beauchamp at Frankfort, Ky for the murder of Col. Sharpe, was brought to a close on Friday evening, 19th ult. The wife of the prisoner who was supposed to be accessory to the murder, has been acquitted by the examining Court. During the trial a plot contrived by Beauchamp, was discovered, to clear himself, and fix the crime upon another person. It failed, however, through the integrity of a man, to whom Beauchamp had offered a bribe, to induce him to commit perjury.

Episcopal College in Ohio. This seminary has been incorporated by the Legislature, and its location fixed in Knox county, a central part of the state. A tract of land 8000 acres in extent has been purchased for $18,000—said to be among the most valuable and healthy lands in the state. English liberality has contributed about $30,000 in money, and $10,000 in presents of various kinds, to the puposes of this institution.

Literary Gazette. We understand that the proprietors of the United States Literary Gazette have made an arrangement with the publishers of the N. Y. Review to unite the two works, preserving we believe, the form of the Literary Gazette, which is to be published simultaneously in this city and in New York.

Tornadoes. Kennebunk has been visited with one of the most violent tornadoes ever experienced in that section of the country. Several buildings were unroofed or thrown down—forests of trees prostrated, riders blown from their horses, and the air filled with dust, gravel stones, boards, and trees, and whatever arrested its course. No lives were lost.

Portsmouth, Ohio, has also been visited with a tornado no less furious, and equally disastrous in its effects.

MARRIAGES.

In this city, by Rev. Mr Gannett, Mr Benning Hall to Miss Hannah E. Griffith, both formerly of Portsmouth, N. H.

By Rev. Dr Lowell, Mr Cyrus M'Clure to Miss Nancy Elwell Davison.

By Rev. Mr Frothingham, Mr Thomas Lillie to Miss Eliza Chadwick.

In Cambridgeport, by Rev. Mr Jacobs, Mr Jonathan Hagar, to Mrs Mary Mixer.

In Lynnfield, Mass Rev. Isaac Willey, of Rochester, N. H. to Miss Sarah F. Needham.

In Salem, by Rev. Mr Brazer, Capt. Benjamin Shillaber to Miss Sally Austin.

In New York, by the Right Rev. Bishop Hobart, the Rev. Manton Eastburn, to Mary, daughter of the late John I. Glover, Esq.

In Georgetown, D. C. Major General Alexander Macomb, of the United States Army, to Miss Harriet B. Wilson, daughter of the Rev. Doctor Balch, Pastor of the Presbyterian Church in that place.

DEATHS.

In Dorchester, Mr George Pierce, aged 42.

In Roxbury, Mr Mark Richards, aged 42, of the firm of Richards & Seaver of this city.

In Portsmouth, N. H. Nathaniel A. Haven, Jr. Esq. aged 37 years.

In Amherst, Rev. John Leland, aged 21, formerly pastor of the Congregational church in Peru.

In Sandbornton, Mr David Morrison, aged 94.

In England, Ann Holmes, upwards of 116 years of age. She remembered the dark day, caused by the great eclipse in 1715.

SPARKS' THEOLOGICAL TRACTS.

COMPLETE SETS of Sparks' Tracts, neatly bound in sheep or calf, may be obtained at 81 Washington street. 3t june 10

THACHER'S SERMONS.

A Supply is just received at 81 Washington street, of the Sermons of the late Rev. S. C. Thacher, accompanied by a memoir of the author, by the Rev. Mr Greenwood. 3t june 10.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies,*" edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

WARE'S DISCOURSES

A SECOND EDITION of Ware's Discourses on the Offices and Character of Jesus Christ, is just published at 81 Washington street. This edition is published in a neat form, and is afforded so cheap as to render it accessible to all 3t june 3

PRIVATE BOARDING.

A SMALL family, without young children, can accommodate a Gentleman and his Wife with a pleasant Parlor and Chamber, and all the conveneiences of a comfortable home.—Inquire at the office of the Christian Register. may 27 3t

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week. Reference to Rev. J. Bennett. 6wis* april 22.

Poetry.

SATURDAY MORNING.

Another portion of life rolls on,
The week glides calmly by;
And down the swift stream of time we run,
To the sea of eternity.
Who knows how soon the hour will come
When the sun shall put out his light,
And the master shall call his laborers home,
To sleep in the valleys of night?

And then shall He take a strict account
Of duties neglected and done,
And millions shall read their vast amount
Recorded one by one.
And every bosom shall be unveil'd,
And every secret known;
And none another's sins shall shield,
And none shall hide his own!

We live in this narrow world below,
The victims of self-deceit;
But in the bright world to which we go,
No artifice can cheat.
Folly can there no more assume
Wisdom's imposing dress;
Nor hypocrisy wear the towering plume
Of conscious righteousness.

O nothing will then avail us there
But deeds of mercy and love;
For each his burden of sin must bear,
At the high tribunal above.
To have train'd our spirits to forgive,
As we hope to be forgiven,
And have lived on earth as they should live,
Whose hopes and home are heaven.

We are weak and vain, but God is strong;
We are blind, but His piercing eye,
To whose orbit all space and time belong,
Embraces infinity.
We wander—His spirit leads us back
To the heavenward path of peace,
And His glory lights the holy track
That ends in eternal bliss.

He smiles on all—and though drear and dark
Our journey may seem to be—
A joyous, a bright, though lonely spark,
Shines from eternity.
As beneath the curtains of silver snow
The flowers of the valley are hid,
So the flowers of hope and beauty grow
'Neath the grave's pyramid.

Even in the shadiest, darkest night
The stars shine on unseen;
And the sun is clad in his robes of light,
Though mists intrude between.
And the grave, though dreary and dull and deep,
Is bright with a heaven-born ray,
And its long and seemingly listless sleep
Shall be crown'd with eternal day.

Matins and Vespers.

NARRATIVES.

THE PINE AND THE OLIVE.—A FABLE.

A Stoic, swelling with the proud consciousness of his own worth, took a solitary walk; and straying amongst the groves of Academus, he sat down between an Olive and a Pine tree. His attention was soon excited by a murmur which he heard among the leaves. The whispers increased; and listening attentively, he plainly heard the Pine say to the Olive as follows; "Poor tree! I pity thee; thou now spreadest thy green leaves and exultest in all the pride of youth and spring; but how soon will thy beauty be tarnished! The fruit which thou exhaustest thyself to bear, shall hardly be shaken from thy boughs before thou shalt grow dry and withered; thy green veins, now so full of juice, shall be frozen; naked and bare, thou wilt stand exposed to all the storms of winter, whilst my firmer leaf shall resist the change of the seasons. *Unchangeable* is my motto, and through the various vicissitudes of the year I shall continue equally green and vigorous as I am at present."

The Olive, with a graceful wave of her boughs, replied: "It is true thou wilt always continue as thou art at present. Thy leaves will keep that sullen and gloomy green in which they are now arrayed, and the stiff regularity of thy branches will not yield to those storms which will bow down many of the feebler tenants of the grove. Yet I wish not to be like thee. I rejoice when nature rejoices; and when I am desolate, nature mourns with me. I fully enjoy pleasure in its season, and I am contented to be subject to the influences of those seasons and that economy of nature by which I flourish. When the spring approaches, I feel the kindly warmth; my branches swell with young buds, and my leaves unfold; crowds of singing birds which never visit thy noxious shade, sport on my boughs; my fruit is offered to the gods, and rejoices men; and when the decay of nature approaches, I shed my leaves over the funeral of the falling year, and am well contented not to stand a single exemption to the mournful desolation I see every where around me."

The Pine was unable to frame a reply; and the philosopher turned away his steps rebuked and humbled. *Mrs Barbauld*

THE RIVER AND THE BROOK.—A TALE.

There was once a river which was very large, and flowed through a great extent of country, which it rendered fruitful and pleasant. It was some miles broad at its mouth; it was navigable for a long way up the stream and ships of large burden floated on its bosom. The River, elated with its own consequence, despised all the little brooks and streams which fell into it; and swelling above its banks with pride, said to them—"Ye petty and inconsiderable streams, that hasten to lose your names and your being in my flood, how little does your feeble tribute increase my greatness! whether you withhold or bring it, I feel no increase and shall perceive no diminution."

"Proud stream!" replied a little Brook, which lifted up its head and murmured these words,—"dost thou not know that all thy greatness is owing to us whom thou despisest?"

The River, mindless of this reproof, in wanton pride overflowed its banks. But the next summer proving a very hot one, all the little streams were dried up, and the river was so far dried that men and cattle could wade over it; and a strong wind bringing a heap of dust across its stream, it was lost in the sands and never heard of afterwards. *Ib.*

CONFIDENCE AND MODESTY.—A TALE.

When the Gods knowing it to be for the benefit of mortals that the few should lead and that the many should follow, sent down into this lower world Ignorance and Wisdom, they decreed to each of them an attendant and guide, to conduct their steps and facilitate their introduction. To Wisdom they gave Confidence, and Ignorance they placed under the guidance of Modesty. Thus paired, the parties travelled about the world for some time with mutual satisfaction.

Wisdom, whose eye was clear and piercing, and commanded a long reach of country, followed her conductor with pleasure and alacrity. She saw the windings of the road at a great distance; her foot was firm, her ardor was unbroken, and she ascended the hill or traversed the plain with speed and safety.

Ignorance, on the other hand, was short-sighted and timid. When she came to a spot where the road branched out in different directions, or was obliged to pick her way through the obscurity of the tangled thicket, she was frequently at a loss, and was accustomed to stop till some one appeared, to give her the necessary information, which the interesting countenance of her companion seldom failed to procure her.

Wisdom in the mean time, led by a natural instinct, advanced toward the temple of Science and Eternal Truth. For some time the way lay plain before her, and she followed her guide with unhesitating steps: but she had not proceeded far before the paths grew intricate and entangled; the meeting branches of the trees spread darkness over her head, and steep mountains barred her way, whose summits, lost in clouds, ascended beyond the reach of mortal vision. At every new turn of the road her guide urged her to proceed; but after advancing a little way, she was often obliged to measure back her steps, and often found herself involved in the maizes of a labyrinth which, after exercising her patience and her strength, ended but where it began.

In the mean time Ignorance, who was naturally impatient, could but ill bear the continual doubts and hesitation of her companion. She hated deliberation, and could not submit to delay. At length it so happened that she found herself on a spot where three ways met, and no indication was to be found which might direct her to the right road. Modesty advised her to wait; and she had waited till her patience was exhausted. At that moment Confidence, who was in disgrace with Wisdom for some false steps he had led her into, and who had just been discarded from her presence, come up, and offered himself to be her guide. He was accepted. Under his auspices Ignorance, naturally swift of foot, and who could at any time have outrun Wisdom, boldly pressed forward, pleased and satisfied with her new companion. He knocked at every door, visited castle and convent, and introduced his charge to many a society whence Wisdom found herself excluded.

Modesty, in the mean time, finding she could be of no further use to her charge, offered her services to Wisdom. They were mutually pleased with each other, and soon agreed never to separate. And ever since that time Ignorance has been led by Confidence, and Modesty has been found in the society of Wisdom. *Ib.*

RELIGIOUS.

FREE INQUIRY.

Attempting a uniformity in opinion breeds dissension; permitting a latitude in opinion begets unity. Men will either not think of religion at all, or they will think for themselves. They can do no otherwise; for their particular ideas arise from the impression of objects on their minds; which objects are seen by different men in different lights, and under different circumstances; and it was as much the intention of Providence, that there should be a difference of opinions, as of persons, nor is it to be imagined, that God, who so formed man, is offended by such difference of opinion on any subject.

It is a vain attempt to think of making men agree in any one religion, by forbidding them to examine into the principles of it.—Nay, it makes it impossible for them to be of that religion, notwithstanding they profess it; or however they may comply with outward forms, from fashion, from deference to authority, or from fear of punishment; for religion must arise from an inward conviction; and there can be no conviction, without examination, and weighing the reasons for and against it.

It is as vain to think of forcing men into religion by attacking their persons or reputation. Persecution may make good men martyrs, and bad ones hypocrites; but can never make any man religious; for neither blows nor calumny are proper arguments of conviction.

It is as vain too, to think of preserving such a uniformity by men's setting up their own decisions for a guide; calling themselves orthodox, and the rest of the world heretics; making it meritorious in a man to follow their opinions blindfold, and criminal in him, after his best examination, to follow his own.—If private men differ with public decisions, what wonder? when these decisions have often differed with one another; popes have condemned pope, and councils, councils; travelling the world over to settle points, some inexplicable, and others frivolous; and taking great pains to make themselves ridiculous; which must always be the case, when man's judgment mixed with his interests, passions, and infirmities, is set up as a standard of faith instead of the scriptures.

It was commendable in the Bereans to examine the scriptures, which require that every one should be ready to give a reason for the hope that is in him. And it is vain to think of establishing the authority of scripture, without leaving men at liberty to examine the external and internal evidence of the truth of it. A man cannot believe it to be true without some reason for his belief; and it is not a good reason, because another either does, or says he believes it. Nor can he believe any part of it, that he thinks repugnant to reason, the only faculty by which we can judge of it. He is sure that whatever is repugnant to right reason, could not be delivered by men commissioned and inspired of God.

It is vain to endeavor to stop a free inquiry into the grounds of religion; it makes men more eager after such inquiries. It is also imprudent; it hurts both religion and the clergy; for men are apt to suspect a cause, that is not suffered to come to trial, as well as the advocates for it. If it be true, why are they against bringing it to the test? If it be false, why should they impose it? If it be doubtful, why are they angry with those that doubt? Truth will bear the light; and the more it is exposed to it, the brighter it will appear. It is certain that nothing has done more prejudice to christianity, than the trying to deter men from such inquiries, by branding them with opprobrious names, by inflaming others against them, and by alarming them with the danger of listening to reason; as if it were a crime to employ that noblest talent with which God has entrusted them, on the most important of all subjects.

Christianity is a good cause, and will bear any examination; to prevent an examination is to betray, and not to defend it. Leave the gospel with every man to examine; the excellency of its doctrines will defend it. It is to be trusted with the laity, as well as the clergy; for it makes no distinction between them. Every one may understand the most necessary parts of it; they want neither popes nor councils to explain them.

It requires no artifice to support it; no false miracles; no ancient opinion or practice, either of fathers or saints; whether they were learned, able and honest, or whether they were weak, credulous and designing men. Nor can any human authority, though dignified with the name of primitive, add the least weight to it. We ought not to trust to authority, but appeal to reason in defence of Christianity; and begin by convincing men, instead of scattering terrors, which no wise man will regard. It was monstrous to believe, or to endeavor to persuade others, that any one would be damned for a mistake in judgment or opinion. What an unworthy notion must *he* have of the Deity who holds such a tenet! Instead of condemning his neighbor for no crime, he should ask pardon of God for his own impiety. *William Hay.*

EDUCATION.

INFLUENCE OF INFANT SCHOOLS.

The Boy and the Song. One day while I was walking in the play ground, I saw at one end of it about twenty children, apparently arguing a subject, pro. and con.; from the attitude of several of the orators, I judged it was about something that appeared to them of considerable importance. I wished to know the subject of debate, but was satisfied, that if I approached the children it might put an end to the matter altogether. Some of the bystanders saw me looking very attentively at the principal actor, and, as I suppose, suggested to the party the propriety of retiring to some other spot, for immediately afterwards they all retired behind a partition, which afforded me an opportunity of distinctly hearing all that passed, without being observed by them. I soon found that the subject of debate was a *song*. It seems that one of the children had brought a song to the school, and some of the monitors had read it, and afterwards decided that it was an improper thing for the child to have in his possession, and one of them had taken it from the owner, and destroyed it; the aggrieved party had complained to some of the other children, who said that it was *thieving* for one child to take any thing from another child, without his consent. The boy, nettled at being called a thief, defended himself by saying that he, as a monitor, had a right to take away from any of his class any thing that was calculated to do them harm; and, he, it seems, was backed in this opinion by many others. On the other hand, it was contended that no such right existed, and it was doubtful to me for a considerable time, on which side the strength of argument lay. At last one of the children observed to the following effect; "You should have taken it to *master*, because he would know if it was bad better than you."—This was convincing argument, and, to my great delight, the boy replied—"How much did the song cost?" The reply was, "a halfpenny." "Here, then, take it," says the child, "I had one given me to day, so now remember I have paid you for it; but if you bring any more songs to school I will tell master." This seemed to give general satisfaction to the whole party who immediately dispersed to their several amusements. A struggle like this, between the principles of *duty and honesty*, among children so very young, must prove highly interesting to all lovers of children, and exemplifies, beyond a doubt, the immense advantages of early instruction.

Death Bed of an Infant Scholar. The following anecdote will show how early impressions are made on the infant mind, and the effects such impressions have in the dying moments of a child. A little boy, between the age of five and six years, being extremely ill, prevailed on his mother to ask me to come and see him; the mother called, and stated, that he said he did want to see his master so bad, that he would give anything if he could see him. The mother likewise said, she should be very much obliged to me if I would come; conceiving that the child would get better after he had seen me. I accordingly went, and on seeing the child, considered that he could not recover. The moment I entered the room, the child attempted to rise, but could not. "Well, my little man," said I, "did you want to see me?" "Yes, sir, I wanted to see you very much," answered the child.—"Tell me what you wanted me for." "I wanted to tell you that I cannot come to school again, because I shall die." "Dont say that," said the mother, "you will get better, and then you can go to school again." "No," answered the child, "I shall not get better, I am sure, and I wanted to ask master to let my class sing a hymn over my body, when they put me in the pit hole." The child having made me promise that this should be done, observed, "you told me master, when we used to say the pictures, that the souls of children never die, and do you think I shall go to God?" "You ask me a difficult question, my little boy," said I. "Is it, sir," says the child, "I am not afraid to die, and I know I shall die." "Well, child, I should not be afraid to change states with you, for if such as you do not go to God, I do not know what will become of such as myself; and from what I know of you, I firmly believe that you will, and all like you; but you know what I used to tell you at school." "Yes, sir, I do; you used to tell me that I should pray to God to assist me to do to others as I would that they should do to me, as the hymn says; and mother knows that I always said my prayers night and morning, and I used to pray for father and mother, master and governess, and every body else." "Yes my little man, this is part of our duty; we should pray for every one, and I think if God sees it needful, he will answer our prayers, especially when they come from the heart." Here the child attempted to speak, but could not, but waved his hand, in token of gratitude for my having called; and I can truly say, that I never saw so much confidence, resignation, and true dependence on the divine will, manifested by any grown person on a death bed, much less by a child, under the tender age of seven years. I bid the child adieu, and was much impressed with what I had seen. The next day the mother called on me, and informed me that the child had quitted his tenement of clay; and that just before his departure, he had said to her, and those around him, that the souls of children never die; it was only the body that died; that he had been told at school, while they were saying the pictures, that the soul went to God who gave it. The mother said, that these were the last words the child was known to utter. *Wilderspin's Infant Education.*

VARIETY.

PREACHING CHRIST

Preaching Christ does not consist in sounding his titles, nor in continually dwelling on his personal history, sufferings, or merits; but in preaching *as* he *preached*, and as his *apostles* preached; in a word, in *preaching the* gospel. Some preachers do, indeed, lay a peculiar emphasis on the word "crucified," in our text; as if to "preach christ *crucified*," were to be continually preaching about his crucifixion; or at least about his sufferings and death. Whereas we should think, that a very moderate share of discernment were enough to convince one, that the meaning of the apostle was simply this:—That they were not ashamed to profess themselves to be the disciples, and to preach the doctrines, of a *crucified* teacher; though they were aware, that this fact in their Master's history would be "unto the Jews a stumbling block, and unto the Greeks foolishness"—offend the predjudices of the former, and provoke the contempt of the latter. *Walker.*

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

EDDY'S REASONS.

JUST published at 81 Washington street, "Reasons offered by Samuel Eddy, Esq. for his *Opinions*, to the First Baptist Church in Providence," from which he was compelled to withdraw for heterodoxy. Four dollars per hundred, sixty cents per doz. six cts single.

RAMMOHUN ROY'S APPEAL.

RAMMOHUN ROY'S Appeal to the Christian Public, in defence of the Precepts of Jesus, is for sale at the office of the Christian Register.

Also a few copies of an engraved likeness of this celebrated man.

PRAYERS FOR FAMILIES.

A work has recently been published and is for sale at 81 Washington st. up stairs, entitled "Prayers for the use of Families, with forms for particular occasions, and individuals." Price 37 cents in boards, and 50 cents neatly half bound in morocco.

SEWALL'S PRAYERS.

Another work of a similar character is also just published, and is for sale as above, entitled, "Daily Devotions for a Family, with occasional Prayers." By the Rev. Edmund Q. Sewall.

LITERARY GAZETTE.

THIS day published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette. Vol. iv. No. 5.

CONTENTS.

Reviews. Life, Writings, and Speeches of Wm Pinkney. Reminiscences of Michael Kelly. Roberts Vaux on the Discipline of the Prison at Philadelphia, and the Criminal Code of Pennsylvania.

Miscellany. Philosophy of Language. Utility of Exercise.

Original Poetry. Dreams.

Critical Notices. The Works of Anna Lætitia Barbauld. A Book for New Hampshire Children.

Intelligence. The "Forest Sanctuary by Mrs Hemans; Fellenburg School; Mouth of the Niger; Gaming in Paris; Cannon Founding; Curious Fact; Northern Antiquities; Counterfeit Ancient Coins; Funds for religious Purposes; English Silk Manufactory; Mammoth Moth; Arabian Armor; German Libraries.

New Publications. june 1.

ATHENEUM.

JUST Published by John Cotton, Corner of Washington street and Franklin street, Boston, The Atheneum or Spirit of the English Magazines for June 1.

CONTENTS.

Translation of Petrarca's Sonnet. The Chieftain's Ruin, or the Minstrel's Lamentation. Superstition of the Highlanders. Cottages. The disadvantages of being short. Love, Jealousy, and Revenge,—A German Tale. A Schoolmaster of the Old Leaven. The Gipsy's Prophecy. For Music. Modest Youth's of 1825. Two Leaves. The Cottager's Daughter, a Sketch. At Home—Not at Home. Forgery in France. Indian Prince. The Gentleman of the Lion and Lamb. Royal Delicacy. Lord Chancellor Yorke—the Manner of his Death. Steam Vessels. King's Theatre—Madame Pasta, &c. &c.

EDUCATION.

A PERSON who has had experience as a Teacher, and whose school is pleasantly located at a convenient distance from the city, would be pleased to admit to his special care three or four pupils, who may be designed for business or the University.

Reference—David Reed, Office of the Christian Register. 3t may 27

MONITORIAL SCHOOL FOR BOYS.

THE Subscriber will open a scoool of the above kind on Monday, June 12th. The terms will be from 4 to 12 dollars. The branches taught in the school will be the following—Reading, Spelling, Writing, Arithmetic Mental and Written, English Grammar and Geography, Latin, Greek, Mathematics, History, Astronomy, Rhetoric, Logic, Composition, Natural Philosophy, Elements of Chemistry, Natural History, &c.

In addition to the branches above enumerated, others will be introduced as soon as the progress and classification of the scholars shall warrant.

The school will commence at 8 o'clock A. M. and half past 2 P. M. until further notice. Twelve weeks will constitute a quarter, and the time devoted to vacations will be made known as soon as the wishes of the parents shall have been consulted. Should patronage be seasonably afforded to an extent to justify the measure, the school will commence in the Columbian Hall, (formerly the Columbian Museum.) For remarks upon this location, and for the general plan of the school, the public are referred to the Instructor's *Circular*, copies of which may be obtained at the office of the American Journal of Education, No. 90 Court Street. All parents who are interested in this object, are requested to leave their address at the office of the Journal as soon as possible.

References will be made known to parents when the Instructor shall be honored with an interview.

may 27 3t JOSEPH H. PRICE.

PSALMS AND HYMNS.

THE Different Collections of Psalms and Hymns used in Unitarian Churches, are for sale at 81 Washington street. may 20.

MR WARE'S SERMON.

JUST received, at 81 Washington-street, an additional supply of Rev. Henry Ware's Sermon at the dedication of the new church at Northampton.

BROOKS' PRAYERS.

A CHEAP edition from the Plymouth Press, will be for sale by Cummings, Hilliard, & Co. and at this office, in a few days. Price 37 1-2 cents. The edition has been carefully revised and enlarged. eptf. may 20.

HINTS ON EXTEMPORANEOUS PREACHING.

JUST Published, and for sale at this Office, Hints on Extemporaneous Preaching, by Henry Ware, Jr. Minister of the second church in Boston; second edition. April 15.

BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.

Robert Fowle.

Lafayette, or Disinterested Benevolence.

George Freeman, the Farmer's Boy.

Joseph Ellis, the Berry Boy.

The following other valuable works, for Children and Youth may be obtained as above.

Wellbeloved's Daily Devotions.

Filial Affection, or the Clergyman's Grandaughter.

The Factory Girl.

Reciprocal Duties of Parents and Children by Mrs Taylor. April 15.

RESIGNATION.

AN American Novel by a lady in two volumes may be obtained at the counting room of the Christian Register, 81 Washington Street. may 20.

REES' CYCLOPEDIA.

A COMPLETE SET, 84 parts, with 4 vols. Plates in good order, is for sale at 81 Washington street at the low price of $150. may 27. 3t.

CONSIDERATION OF OBJECTIONS, &c.

THE Popular little tract entitled, "A Consideration of Objections to Unitarian Christianity," may be had at one dollar per hundred, at 81 Washington street. may 20.

CHRISTIAN REGISTER.

COMPLETE Sets of the Christian Register, from the commencement of the work, may be obtaid at 81 Washington street. April 15.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to David Reed, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of Mr David Reed.

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